



## Frequently Asked Questions on Manhaj : Part 10

### Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

### Question 14: There is much talk of Afghanistan as an Islamic State?

This affair (of it being an Islamic state) is for the Scholars of Ahl us-Sunnah to decide, those scholars who are clearly Salafi in their aqeedah and manhaj – and not the sentimentalists who are upon the da'wah of Qutubiyah, Surooriyah and who are the quickest in showing allegiance to the Innovators, and enmity against the Salafis, based not upon what Allaah has revealed concerning His Names and His Attributes and what is due to him of Tawheed and Ibaadah, and obedience to the Messenger (sallallahu alaihi wasallam), but based upon the narrow, restricted Haakimiyyah which has become the superglue for all neo-Kharijites and Innovators.

Firstly, the Taliban are Maatureedee, Deobandite, Muqallid Hanafites, with grave-worship and innovation in their midst. During their taking over of Afghanistan (which is still not complete), they did not strive to cleanse the land from idolatrous beliefs, practices of Shirk, and nor rooting out innovations. Nor did they make judgement be to Allaah and His Messenger in the affairs of Ittibaa' (following the Messenger in all affairs and judging to his Sunnah). What has been reported by the trustworthy Salafi Shaikhs of Pakistan is that they have shown aversion to the Salafi da'wah, by closing down some of the institutions that called to the Book and the Sunnah, and have belittled and defamed the Salafis by labelling them "ghayr muqallideen" and the likes.

Secondly, the manhaj of Taliban is not the manhaj of the Salaf, and they did not establish their domination over the land upon the Prophetic Methodology outlined in the Book and the Sunnah, that which is based upon the establishment of Tawheed first and foremost. As for the great frenzy that occurred when the idols of Buddah were smashed, then though this a praiseworthy and commendable act, it would have been

more appropriate to demolish all the tombs and to end the grave-worship (since that is mentioned in the wording of the very same hadeeth, before the mention of idols being smashed), and to establish the laws of apostasy upon the Mushriks, after having invited them to Tawheed – just as the initiator of the Afghani Jihaad, Shaikh Jameel ur-Rahmaan had done over a decade ago, having established a mini Islamic state, upon the da'wah to Tawheed, with the hudood established, being aided in all of that by Allaah the Most High – and who was subsequently murdered by a coalition of the Innovators and power-hungry wolves amongst the Heretics and diseased partisans. We would say that the Islamic State that was set up by Shaikh Jameel ur-Rahmaan was a true Islamic State, built upon the Prophetic Methodology, since he purified the land from idolatry, grave-worship and made judgement to what Allaah has revealed, in aqeedah and ibaadah, and tawheed and ittibaa', and social dealings and punishment and the likes. So even though it was only in a small region (Kunar), it was an Islamic State – because it was built upon the right foundations.

And as for what the Talibaan have achieved, of domination over almost all of the land, upon other than the Manhaj of Nubuwwah – whilst beliefs and practices of major Shirk are in their midst - then it is for the Ulamaa of Ahl us-Sunnah to decide the correct viewpoint towards it, in light of the facts. What have the Talibaan achieved?

From a statement of one of their officials:

- a) physical occupation and control of the land
- b) the re-unification of their land,
- c) disarming the population (from weapons and ammunitions)
- d) set up a single administration
- e) scaling down the opium industry
- f) restored basic human rights
- g) controlling or subduing the war-lords.

All of this is based up what was stated by Sayyid Rahmatullaah Haashimi, a Taliban Ambassador, recently (March 2001) in his satellite interview from Kandahar and broadcast in the US media. Indeed, the Taliban were actually driven to overtake the country because of some brutal murders of some girls that had taken place, and not because of the repugnant Shirk and Innovation that plagued their land. As for purifying the land from the mires of Shirk and Innovation, then that still needs to be addressed. The Taliban removed the physical oppression of violence and lawlessness, and attempted to create more sanctity and security for the Afghani people. But they did not remove Shirk, the greatest oppression, on account of which they would actualise true security and sanctity.

**O my son, do not associate partners with Allaah (in your beliefs and worship), for verily Shirk is the greatest dhulm (oppression).** Surah Luqman 31:13

**Allaah has promised to those amongst you who truly have Imaan (true faith and belief) and act in obedience to Allaah and His Messenger, that He will grant them rulership upon the earth, just as He granted it to those before them, and that He will establish their Religion for them and grant them the authority to practice their Religion which He chose and ordered them with. And He will certainly change their situation to one of security, after their fear. Providing that they worship and obey Me, not associating anything else in worship with Me. Then, whoever rejects this favour by disobedience to their Lord - then they are the rebellious transgressors.** Soorah an-Noor 24:55

In fact, the great excitement in activist circles in relation to Taliban and Afganistan, and their lauding and applauding of it (as they had lauded and applauded Bashir and Turabi's Sudan, as an Islamic State), has only illustrated their two-faces, and their great hypocrisy in the issue of ruling by what Allaah has revealed. Do the Taliban rule by what Allaah has revealed in what pertains to the actual right of Allaah from the affairs of Tawheed? And do they judge by what Allaah has revealed in what pertains to the right of the Messenger of Allaah (sallallaahu alaihi wasallam)? And where are those deluded partisans who raise high the saying of Allaah, **"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."** (an-Nisaa 4:65), using it to make takfir and judge with apostasy, those who do not judge by what Allaah has revealed in the social dealings between men and the governance of the state?! So where are they in the face of those who do not make Muhammad (sallallaahu alaihi wasallam), fundamentally, the judge in the affairs of Ittibaa? And where are they in the face of those who do not judge by what Allaah has revealed with respect to the right of Allaah, in knowledge of Him and worship of Him?

And does failing to rule by **whatever** Allaah has revealed only apply to rulers, or does it apply to **whomever** does not rule by what Allaah has revealed. And does it apply only to social dealings, or does it apply also to what relates to Allaah the Most High, and His rights in knowledge and action?

And all of this shows that the biased partisans are but tossed in all different directions, by wave upon wave of innovation, driven by hizbiyyah and pushed forward by sentiment – and they have no sound principles or knowledge-based foundations upon which they traverse, and upon which they hold their positions and their understanding of the Book and the Sunnah is not upon the manhaj of the Salaf, rather it is upon whatever their hizbiyyah necessitates. And it also proves once more, that their call to Haakimiyyah is a politicised, innovated one, and not an all-inclusive, comprehensive one.

In addition, Sa'eed bin Jubair said, "That my son accompanies a sinful and cunning scoundrel who is a Sunni is more beloved to me than that he accompanies a devoutful and worshipful Innovator." (al-Ibaanah no. 89). Imaam ash-Shaafi'ee (d. 204H) said:

“That a person meets Allaah with every sin except Shirk is better than meeting Him upon any one of the innovated beliefs.” (Reported by al-Bayhaquee in al-I’tiqaad p.158). Yunus bin Ubaid said to his son, “I forbid you from fornication (zinaa), stealing and drinking wine. However that you meet Allaah with any of these sins is better to me than that you meet him with the view of Amr bin Ubaid and the associates of Amr (i.e. the Mu’tazilah).” (al-Ibaanah 2/466). And what exactly are the beliefs and practices of the Deobandite, Maatureedee Hanafites but rejection of the Attributes of Allaah Most High, and repugnant Tasawwuf? Hence, loyalty and disownment is based around Tawheed and the Sunnah and the Aqeedah of the Salaf. Not around the establishment of the hudood and the governance of a state, fundamentally. This is the manhaj of the Salaf and this is the manhaj of al-walaa wal-baraa’ (loyalty and disownment) known to the Salaf. As for the Innovators, those in our times who are the Extremist Murji’ah of our times, from the point of view of their da’wah, then they are far removed from our Salaf, and their manhaj of al-walaa wal-baraa’ is plagued with repugnant Irjaa’.

Having said all of that, we still pray that the Taalibaan are granted success in correcting and reforming their land, not just from the point of view of the social dealings between the people and the operation of the state, but from the point of view of ruling by what Allaah has revealed in Aqeedah, and Tawheed, and Ittibaa’, in addition to the affairs of social dealings. And we pray for the Afghani people, who have suffered much and toiled much over the decades – that Allaah provides them a way out and guides them to that which will effect his assistance and aid, if Allaah wills.

**Verily, We sent Nûh (Noah) to his people (Saying): “Warn your people before there comes to them a painful torment.” He said: “O my people! Verily, I am a plain warner to you, “That you should worship Allâh (Alone), be dutiful to Him, and obey me, “He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew.” He said: “O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), “But all my calling added nothing but to (their) flight (from the truth). “And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. “Then verily, I called to them openly (aloud); “Then verily, I proclaimed to them in public, and I have appealed to them in private, “I said (to them): ‘Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; ‘He will send rain to you in abundance; ‘And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.’” (Nuh 71:1-12)**

So we ask Allaah, that he grants the Taalibaan success in calling with the call of the Messengers, and inviting the people to Tawheed, such that Allaah opens up the skies for them, and sends down rain in abundance and gives them increase in wealth, and makes them self-sufficient, and removes the fear and poverty, and replaces it with sanctity and security. Provided that they worship Him alone and not associate

partners with him. And we call upon Ahl us-Sunnah in the various regions of the Earth, to send the books of Shaikh Badee' ud-Deen as-Sindee and those of Shaikh ul-Islaam Muhammad bin Abdul-Wahhaab (Kitaab ut-Tawheed, Thalaathat Usool, Kashf ush-Shubuhaat, al-Qawaa'id al-Arab'ah) and those of Imaam Ibn Baaz and others who have written extensively on Tawheed and explained its realities to the Taalibaan, and to encourage them upon the likes of these affairs and to educate and nurture the people upon the likes of these affairs. For that is the road to true success and strength and might and honour. And it is upon the Taalibaan to fear Allaah with respect to their people, and for them to begin the true rectification of their society, by the rectification of their beliefs and practices, and to show loyalty and disownment based upon this, and to separate between the people based upon this.

But in the absence of all of that, the basis for loyalty and disownment (walaah and baraah) [towards the Taalibaan and other than them] remains, and it is based upon aqeedah and tawheed and ittibaa' and the Salafi manhaj, fundamentally – and emotions and sentiments do not approach it at all, by Allaah's permission. And all of this shows that the people of truth are those who remain firm upon the Straight Path of Allaah, that which the Messenger (sallallaahu alaihi wasallam) drew in the sand, as a straight line, not being tossed to and fro and being shaken from side to side, by mere emotions and sentiments and frenzies. It is those who judge everything by what Allaah has revealed, first and foremost, in that which relates to the Self of Allaah and His Names and His Attributes – since that is the greatest of all affairs, then in that which relates to Him of worship, and then in what relates to His Messenger (sallallaahu alaihi wasallam), in what relates to him of Ittibaa' – as a principle – and in what relates to the judgements of rulings of Islaam in general – and who refer every matter back to the likes of these affairs – and who remain firm upon that, they are the successful ones, upon whom Allaah will send down victory – by His permission, and they are the most perceptive ones of the affairs of the creation and of the manner in which Allaah operates with respect to His creation, and of His Sunan.

And whoever understands what has been mentioned above, will come to realise the folly of many of the diseased and biased partisans from amongst the Qutubites, Suroorites, Azzaamites and others, who assault many from Ahl us-Sunnah and accuse them of being “stooges” and “agents”, merely because they (Ahl us-Sunnah, the Salafis) identify Saudi Arabia in general as being the place where Tawheed, the Islamic aqeedah and manhaj is to be found to be uppermost – in most of the affairs – as opposed to any other country in the world. So then they, the diseased partisans, take some of the iniquities of the rulers, and some of the sin and disobedience that exists such as usury (ribaah'), fornication, drinking and the likes, and then strongly hint that istihlaal (making them lawful) of these actions has been made, and then insinuate kufr and apostasy on account of this, in the strongest of ways – and based upon all of this, they claim that anyone who praises or commends what is found in Saudi in general of the sound Islamic aqeedah, Tawheed, lack of Innovation and Shirk, enjoining the good and forbidding the evil, the many gatherings of knowledge with the Scholars and so on – that they are stooges and agents!!

**And all of this indicates and exposes the way of the Murji'ah in calling to Allaah,** for the likes of these groups that have emerged, the Qutubiyyah, the Surooriyyah, the Turaathiyyah, the Bannaawiyyah, the Azzaamiyyah and others, they are all Murji'ah with the Innovators, and their da'wah is representative of Irjaa' to the Innovators and showing loyalty and disownment for their sake, and praising and aggrandising them and raising their affair, and assisting the Innovators against Ahl us-Sunnah, the Salafis – as was the manhaj of Abdullaah Azzaam in Afghanistan, and which is in fact the way of all those who have become poisoned by the extremist manhaj of Sayyid Qutb and Mawdudi.

Shaikh ul-Islam Ibn Taymiyyah observed, “And in the face of those who perform takfir in falsehood are a people who do not know the aqidah of Ahl us-Sunnah wal-Jamaa'ah as it truly should be known, or they know some of it but are ignorant of some of it. Yet whatever they do know of it, they do not always explain it to the people but conceal it. **And they do not forbid the innovations that oppose the Book and the Sunnah, nor do they rebuke the People of Innovations and neither do they punish them. In fact, they may even criticise absolutely any talk of the Sunnah and the fundamental principles of the religion [i.e. Tawhid etc.]. Or they may accommodate everyone, with all their varying madhhabs... This approach has overcome many of the Murji'ah, some of the Jurists, Sufis and Philosophers.** And both of these two approaches (i.e. that of the Takfiris and the Murji'ah and those with them) are deviant, and outside the [confines of the] Book and the Sunnah.” Majmu' ul-Fatawa (16/427)

And all of this illustrates the true nature of the diseased partisans who have emerged in recent decades, who hate that there should be any talk of the Tawheed of the Messengers (as opposed to their Kharijite notions of Tawheed) and of the Usool of the Sunnah– especially when it entails the refutation and exposition of those for whom they have shown loyalty and allegiance to from amongst the Innovating Heretics (such as Sayyid Qutb, or Hassan al-Banna, or the Taalibaan, and Bashir and Turaabi's Sudan) and so on.

By, Allaah what utter misguidance and blindness to the truth!!